

YUKTARATHA BASTI – A CONCEPTUAL STUDY

Kruthika B¹, Niranjana Rao²

¹Final year PG student, ²HOD, Professor,

Department of Panchakarma, SDM College of Ayurveda and Hospital, Laxminarayan Nagar, Post: Kuthpady, Udupi – 574118, Karnataka, India

Email: kruthika509@gmail.com

ABSTRACT

Basti chikitsa is the best treatment modality for all *Vata Vyadhis* i.e. *Bastitantranam*, *Vataharanamshreshtham*, *Paramaoushadi*, having the activity from head to toe i.e. *Apadamastaka*. Therefore, it is considered as *Ardha-chikitsa*. The classical reference of *Yuktaratha basti* is available in Sushruta Samhitha. *Yuktaratha basti* is one of the varieties of *niruha basti* and it is *vikalpa of Madhutailika basti*. *Yapana basti* and *sidha basti* are the synonym of *yuktaratha basti*. As the patient can travel even after the administration of *basti* on the chariots, back of elephants or horses it is called as *yuktaratha*. These are in general rigorously contra-indicated as *basti* therapy as it causes *samkshobha* and complications. These characteristics of *Yuktratha Basti* make it applicable to out-patients without hospitalization.

Keywords: *Basti chikitsa, Yuktaratha basti*

INTRODUCTION

Shodhana therapy is proposed for purification of the body, by which the accumulated morbid *doshas* responsible for disease are expelled out, to produce an ideal environment for proper functioning of body. Hence when the *doshas* are extremely vitiated, then expelling by *shodhana* is the only way because *shamana*, *langhana*, *pachana* etc. do not have the capacity to subside the *dosha*¹

Shodhana therapy acts on the root site of the *dosha* and removes them from the body and prevents them from reoccurring. The term *Panchakarma* is frequently used as synonym of *shodana*. It consists of *Vamana*, *Virecana*, *Anuvasana basti*, *Niruha basti* and *Nasya karma*. *Basti chikitsa* regarded as the prime treatment modality among the *panchakarma*

as it is the principle treatment of *Vatika* disorders. *Acharya charaka* has mentioned that there is no cause greater than *Vata* in the manifestation of diseases and there is no better remedy other than *basti*. *Acharya sushruta* has also given more emphasis for the protection of vital functions of the body from vitiated *Vata* and advocated the use of *basti Chikitsa* in the vitiation of *Vata*²

Acharya caraka considered *basti* as *Chikitsardha* among all therapy because *basti* has vast field of therapeutic action. It not only cures *vatika* disorders but also *samsarga* and *sannipata* condition of *doshas*.

INDICATIONS:-

Indicated in *Vatavyadhi* and *vata* predominant *sam-sarga*, *sannipataja* condition of *doshas*.

INGREDIENTS

The ingredients of *Yuktaratha basti*³ are

- *Madhu*: 2 *prasruta* 1 *karsha* (Approx 190 ml)
- *Saindhava*: 1 *karsha* (Approx 10 gms)
- *Taila*: 2 *prasruta* 1 *karsha* (Approx 190 ml)
- *Kalka*: 4 *karsha* (Approx 40 gms) - (*Vacha*, *pippali*, *madhuka*, *madhanaphala*)
- *Erandamoola kwatha*: 4 *prasruta* 2 *karsha* (Approx 380 ml)
- *Mamsarasa*: 1 *prasruta* (Approx 90 ml)

Total Quantity: 900ml (Approx)

Mentioned in *Sushruta Samhita chikitsa sthana* 38/102

Owing to the simple ingredients with high therapeutic efficacy stated in *chikitsa sthana* of *Sushruta Samhita*, *Yuktaratha basti* is a *vikalpa* of *Madhutailika basti*, having *vatahara* and *snehana guna*, because of the persona this may be a suitable medicine in *durbala* and *avirechya Pakshaghata* patients.

COMPARISON BETWEEN YUKTARATHA BASTI AND NIRUHA BASTI

The ingredients in classical *Niruha basti* are *Makshika*, *Lavana*, *Sneha*, *Kalka*, *Qwata*. *Yuktaratha basti* is the variant of *Niruha basti*. The ingredients of *Yuktaratha basti* are *Makshika*, *Lavana*, *Sneha*, *Kalka*, *Qwata* and *Mamsarasa*, where the dose of *Makshika* and *Sneha* is taken in equal quantity.

It is having not only curative action but also preventive and promotive actions hence its properties are elaborated by *Acharya charaka* that *basti* treatment increases longevity of life, increases complexion of the body, and it is well accepted to all i.e., *Sishu*, *Vridhdha* and *Yuva*, thus it cures all the diseases⁴.

PROPERTIES OF THE INGREDIENTS IN YUKTARATHA BASTI**1. MADHU**

Madhu along with salts makes homogenous mixture to form a solution having properties to permeable the water easily. Main role of *madhu* is to increase

the retention time of *basti* by counteract the irritative property of *Saindhava*. The retention time of irritative substance in rectum may be favoured by making solution as nearly isotonic as possible by using colloidal fluid such as starch water as diluents. Considered best among the vehicles contains various substances in it, which emphasizes its drug carrying capacity. Owing to *Sukshma*, it reaches up to micro channels in turn carries the drug at microcellular level.

2. SAINDHAVA

Because of *Suksma* and *Vyavayi* properties. It helps to pass the drug molecules in the systemic circulation through mucosa. It is also helpful for the elimination of *basti* due to its irritant property. The present of Na⁺ of *Saindhava* in *basti* may play important role for the absorption of the drug, as the Na⁺ channels the most commonly used channels for the absorption of the substances. If a membrane is interposed between the two solutions (i.e. salt+sugar) of such character that it is freely and equally permeable to water, salts and sugar. The cells of the intestinal mucous membrane are so easily permeable by sodium chloride that hypotonic/isotonic solution are absorbed almost as rapidly as pure water. The concentration dose of salts causes irritant action on the bowel producing peristalsis. When the strong solution of salt administered into the rectum it destroys thread worms. *Saindhava* due to its *Sukshma* and *Tiksna* properties help *basti dravya* to reach up to molecular level. It is also adept of liquefying the viscid matter and breaking it into tiny particles.

3. SNEHA

Oil is mainly help to protect the intestinal mucosa from the irritating substances. It helps for easy elimination of *basti dravya*. Volatile substances are rapidly absorbed from aqueous or oil solutions. Oil present in *basti* preparation helps to absorb the toxic substance in it. *Sneha* produces softness in the channels and tissues and helps for easy elimination of waste substances. *Sukshma* property also helps the drug to reach into microcellular level.

4. **KALKA**

It gives required thickness to the *basti* and thus have role in retention of *basti*. Fresh drug and drug containing volatile property can be used in the form of *kalka*. *Kalka* drug enhances the action of *Kwatha dravya*.

VACHA

Botanical name: *Acorus calamus*

Family: Araceae

Kula: Surana kula

Guna: Charaka: Mulini, Asthanopaga.

Sushruta: Pippalyadi, Mustakadi, Vachadi,

Pharmacodynamics:

Rasa: Katu, Tikta

Guna: Laghu, Tikshna

Virya: Ushna

Vipaka: Katu

Doshaghnata: Kapha-vatahara

Rogaghnakarma (Pharmacological action) :

Lekhaniya, Arshoghna, Trupthighna, Shirovirechana, Sanjnasthapanana, Sitaprashamana, Chardana, Niruhana.

Chemical composition:

Acolamone, acorenone, acoragermacrone, acoramone, acorone, cis- & trans-asarone, beta & ofasarone, azulene, cadalene, calacone, calacorene, calamine, calamenol, calamenone, calarene, calmenene, beta-gurjunene, camphene, eugenol, telekin, preiscalamendiol, acoric acid, calamen diol etc.

PIPPALI

Botanical name: *Piper longum*

Family: Piperaceae

Kula: Pippali

Guna: Charaka: Vamana, Asthanopaga, shirovirechanopaga

Sushruta: Urdhvabhagahara, Trayushana, Pippalyadi, Amalakyadi

Pharmacodynamics:

Rasa: Katu

Guna: Laghu, Snigdha

Virya: Ushna

Vipaka: Madhura

Doshaghnata: Vata-Sleshmahara

Roghnakarma (Pharmacological action) :

Dipaniya, Kanthya, Sitaprashamana, Shula prtasamana, Kasahara, Hikkaniyagrahana, Truptighna

Chemical composition:

Essential oil, mono- and sesquiterpenes, caryophyllene (mainly), piperine, pipartine, piperlongumine, piperlonguminine, pipernonaline, piperundealidine, pipericide, sesamin, beta-sitosterol, four aristolactams (cepharonone B, aristolactum AII, piperlactum A and piperlactum B), five 4,5-dioxoaporphines etc.

YASHTIMADHU

Botanical name: *Glycyrrhiza glabra*

Family: Fabaceae

Kula: Parijatha

Guna: Charaka: Vamanopaga, Snehopaga, Asthanopaga, Jivaniya

Sushruta: kakolyadi, Sarivadi, Anjanadi

Pharmacodynamics:

Rasa: Madhura

Guna: Guru, Snigdha

Virya: Seetha

Vipaka: Madhura

Doshaghnata: Tridoshara, Rasayana, Vrishya, Chakshusya

Roghnakarma (Pharmacological action) :

Sandhaniya, Varnya, Kantya, Kandughna, Charadinigrahana, Shonitasthapanana, Mutravirajaniya.

Chemical composition:

Glycyrrhizin, glycyrrhizic acid, glycyrrhetic acid, liquirtin, isoliquirtin, neoisoliquirtin, liquiritogenin, isoliquiritogenin, glabrine, glabranine, licuraside, licochalcones A & B, hispaglabridin A & B licoricidin, glabrene, liquirtic acid, glabrolide etc.

MADANAPHALA

Botanical name: *Randia dumetorum*

Family: Rubiaceae

Kula: Manjishta

Guna: Charaka: Vamana, Phalini.

Sushruta: Urdhvabhagahara, Aragwadadi, Mustakadi

Pharmacodynamics:

Rasa: Kashaya, Madhura, Tikta, Katu

Guna: Laghu, Ruksha, Vyavayi, Vikasi

Virya: Ushna

Vipaka: Katu

Doshagnata: Kaphavatagna

Roghnakarma (Pharmacological action) :

Lekhana, Vamanakaraka, Shothagna, Vranaropana, Prathishyayahara, Kushtagna, Kaphagna, Anahagna, Gulmaghna, Vishaghna, Swedajanana, Raktashodhaka, Artavajanana, Jwaraghna.

Chemical composition:

Essential oil, saponin, tannin and resin. Six saponins of dumetorum, A, B, C, D, E and F isolated. All of them contained oleonic acid, triterpene, protein, α -amyrin, β -sitosterol oleonic acid ursolic acid, mucilage, palmitic, stearic, oleic and randia oil.

5. **QWATA**

The action of this is mainly depending upon the drugs used in it. Thus in regard to above description *Basti dravya* when administered reaches up to the micro and macro cellular level due to its *Veerya* (potency) helps first to disturb the pathogenic process and carries out the morbid matter towards *Pakvasaya* for the elimination. Thus it works as a curative as well as purificative measure.

ERANDA

Botanical name: *Ricinus communis*

Family: Euphorbiace

Kula: Eranda

Guna: Charaka: Bhedaniya, Swedopaga, Angamardaprashamana, Madhuraskanda.

Sushruta: Vidarigandhadi, Adhobhagahara, Vatasamshamana

Pharmacodynamics:

Rasa: Madhura, Katu, Kashaya

Guna: Guru, Snigdha, Tikshna

Virya: Ushna

Vipaka: Madhura

Doshagnata: Kaphavatashamaka

Roghnakarma (Pharmacological action):

Shulaghna, Shothagna, Katishulaghna, Bastirogahara, Shirashulahara, Udararogahara, Jwaraghna, Shwasaghna, Kasaghna, Kushtaghna, Amavatahara, Vedanasthapana, Krimighna, Adhobhagahara, Sramsana, Dahashamaka, Dhedhani.

Chemical composition :

Alkaloid (Ricinine), fixed oil, glycerides, ricinoleic acid etc.

Action of *basti* depends on *Kashaya* used.

Select *Kashaya* as per the condition.

Kashya imparts volume and brings homogeneity.

Physical effects like temperature, pressure, consistency and spread depend directly on *Kashaya*.

6. **AVAPA DRAVYA**

These are used in order to make the *basti* either *tikshna* or *mridu* and to increase the quantity of *basti*.

MAMSA RASA

Pharmacodynamics:

Rasa: Madhura

Guna: Guru

Vipaka: Madhura

Doshagnata: Vatashamaka

Roghnakarma (Pharmacological action):

Rasayana, Brimhana, Hridya

METHOD OF PREPARATION OF BASTI:-

First *makshika* is added as it is *mangalakaraka*, *anon saindhava* further does the *bhedana* of *Picchilata*, *Bahulatva* and *Kashayatva* of *Madhu*, next *Sneha* added to bring the *Ekibhavaya kalpate*, *kalka* which quickly disperses and mixes, *Erandamoola kashaya* does the mixture homogenous, lastly *Mamsa rasa* is added which increases the action and potency of *basti*. This solution is filtered and made lukewarm by keeping over water bath.

TIME OF ADMINISTRATION:-

Since it comes under the category of *Niruha basti* i.e. “*Madhyahne Kinchidavarthe*” can be adopted here also. *Madhyana* falls in the time period between 10 am to 2 pm. Hence *Niruha basti* is given in this time when patient does not feel much hunger. Even the same implies to *Yuktaratha basti*.

CONCLUSION

- *Yuktaratha basti* is *vikalpa* of *niruha basti*. Its *panyayas* are *yapana*, *Madhutailika* and *siddha basti*. As the patient can travel even after the administration of *basti* on the chariots, back of elephants or horses it is called as *yuktaratha*. These are normally strictly contra-indicated in *basti* therapy as it causes *samkshobha* and complications. These characteristics of *yapana basti* make it applicable even to out-patients without hospitalization.
- *Madhanaphala*, *Erandamoola kalka*, *Tila taila*, *Vacha*, *Pippali*, *Yasthimadhu* and *Madhanaphala* are having *Kaphavata shamaka* property. Hence *Yuktaratha basti* may act on both the *Vata* and *Kapha doshas*.
- *Yuktaratha basti* being a *yapana basti* acts as *shodhana* as well as *brimhana*. *Yapana bastis* are suitable for administration in all the *rutus* and both in *athura* and *swastha* where in it pacifies all types of diseases and bestows strength. It improves *agni* and relives *vibhandha*. It is *sadhyobalajana* and *rasayana*.

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